¶ MORE THAN 2,000,000 PEOPLE WILL READ THIS ISSUE OF OUR PAPER—THOUSANDS PASS IT ON AFTER READING IT.

OUR SUNDAY VISITOR

¶ "The sane motive which you have in eliminating DANGEROUS publications should prompt you to exercise your zeal in the diffusion of sound literature."—Cardinal Gibbons.

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People Misunderstand Our Devotion to Mother of Jesus

CONSIDER QUALITY, NOT QUANTITY, OF PROMINENCE GIVEN HER.

(Continued from last week)

Let us go a little into the general question of the Scripture objection. Is Mary so obscure there? If obscure at all, why so?

1. I will begin by observing that it is one thing to read the Scriptures, another thing to know them, to ponder upon them, and to discover thus their inward meaning, and the truths which they contain. So said our dear Lord once to His assailants, when they quoted the sacred text of the law of Moses to Him, and thus showed that they read the Scriptures: You err, **not knowing the Scriptures** (Matt. xxii, 29). This is precisely the case with those who presume to quote Scripture in argument against the Church, the pillar and ground of truth, and the guardian and interpreter of the word of God. For we must bear in mind not only what is written, but the object of the writer, and the circumstances under which he wrote. Whatever was not within the scope of the author, he might well omit, or whatever might be suggested as unadvisable to write down owing to accidental circumstances might for that reason find no place in the written record.

2. Now as to the obscurity of Mary in the Gospel-history, we feel that as far as it exists, we can account for it, and in such manner that if we have any reason to be surprised, it is that there is such prominence given to her. Let us take only two of the Gospels to explain what we mean: the same can be said of the other two. I take St. Luke and St. John for these reasons, that in the tradition of the Church these two Evangelists were the most thrown into circumstances of relationship with our Blessed Lady. St. Luke in the opening of his Gospel intimates that what he was writing, he had received from those who were eye-witnesses. Therefore he must have received a great deal of his information from the lips of Mary herself, who was the only eye-witness then living of many of the events which he records. She gave him the account of the Annunciation, the Visitation, the Presentation in the Temple. ("St. Luke was as much the Evangelist of the Sacred Infancy, as St. John was the Evangelist of the Word's Divinity, or St. Matthew and St. Mark of the active life of our Blessed Lord. It was perhaps through Mary that the Holy Ghost revealed to him the Mysteries of Bethlehem. To John she spake of the Eternal Generation of the Word, to Luke of Nazareth and

(Continued on Page Four)

Is Little Said About Mary in the Bible?

We do not measure the value of a painting by the number of square feet of canvas it contains. Neither do we measure the dignity or worth of a Bible character by the number of words expended on him or her. Much is said in the Bible about the devil, about the Scribes and Pharisees, about King Herod; are we, therefore, to conclude that these characters are worthy of greater regard than Joseph, for instance, the foster-father of Christ, about whom very little is said? A single sentence may contain a higher eulogium and panegyric than a whole book.

Mary was in God's mind from all eternity, when He decreed that His Divine Son should become Incarnate through her. She was referred to by God, when He cursed the tempter of Eve: "I shall place enmities between thee and **the woman**, thy seed and **her** seed" (Gen. III, 15). She was referred to by Isaias: "A **virgin** shall conceive, and bear a son, and His name shall be called Emmanuel" (Isai. VII, 14). Thirty-three verses of the first chapter of St. Luke's gospel are devoted to her, and they contain an eulogy of her as admirable as unprecedented. An angel is sent **"from God"** to honor her **in the name of God**, to pronounce her "blessed among women," to acquaint her with the lofty dignity to which God had deigned to elevate her.

Here are four texts, each of which predicates more of Mary than whole volumes from the pen of man could: (1) "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; and, therefore, also the Holy, which shall be born of thee, shall be called the Son of God" (Luke I, 35); (2) **"Mary, of whom was born Jesus,** Who is called Christ" (Matt. I, 16); (3) "The Word was made flesh (through Mary) and dwelt among us" (John I, 14); (4) "When the fulness of the time was come, God sent His Son, made of **woman**" (Gal. IV, 4).

Mary is **not** deserving of adoration, despite her great dignity; but, think you that she deserves to be almost despised? When her Son judges you, do you believe He will be **pleased** that you have withheld even a small degree of honor from His own Mother? A scriptural injunction is "honor to whom honor is due" (Rom. II, 10; XIII, 7).

Head of Women's Clubs Admires Good Shepherd Home

THE MEMPHIS (TENN.) HOUSE OF GOOD SHEPHERD.

The Knoxville (Tenn.) Sentinel, April 24, 1916.

Mrs. George W. Denney, **President of the Tennessee Federation of Women's Clubs**, who was largely instrumental in securing the passage of a bill for a home for delinquent girls, and who is a member of the board of directors for the home, has recently returned from a visit to a home of this kind in Chicago. She has also visited private institutions in the state. Speaking of the work of the Sisters in the Home of the Good Shepherd in **Memphis**, Mrs. Denney says:

"It is a well-known fact that Tennessee, up to the present time, has made no provision for the care of the delinquent girl, and it was my pleasure to visit the Home of the Good Shepherd, in Memphis, where the delinquent girls of the state are now being looked after. For years the Sisters have taken care of every girl sent them from any section of the state, without question and without price, and it is only recently that Tennessee has been fit to do its part in the care of these girls. I met the greatest courtesy and kindness from the Sisters and was shown over the institution from cellar to garret. It is, indeed, a beautiful work that these women are doing, and I wish that every one interested could have the pleasure accorded me in visiting the institution. Quite naturally a place in charge of the Sisters would be one of extreme cleanliness and one surrounded by a religious atmosphere. No matter how wayward the girl sent there, she must, after being in such an atmosphere, soon gain far more than she has ever lost in her wayward steps. The rooms in which the girls work are large, sunny and airy, with flowers and birds to make them attractive. The more talented of the inmates are taught hand-sewing and embroidery, vocal and instrumental music, and all of them go to school a part of the day and must learn the household arts. In discussing the training of the girls, the mother superior said that they tried to teach them those things which will best equip them to earn their living when they leave the institution behind them. The girls are well-housed and well-fed and given every care and protection. I left the institution with a feeling of admiration and reverence for these women who are devoting their lives to this work."

Say This 'Patriot' is a Disgrace to State and Nation

The Atlanta (Ga.) Journal, April 21, 1916.

R. F. Duckworth, of Union City, Ga., former president of the National Farmers' Union and who is being persistently and prominently mentioned as a prospective candidate for governor of Georgia, has sent The Journal the following correspondence with the request that it be published:

Union City, Ga., April 18, 1916.

"Editor Atlanta Journal:

"Please find enclosed copy of a letter written by J. L. Lee, a former president of the Farmers' Union, Georgia division, also my reply, which I would be pleased to have you publish.

"Respectfully,

"R. F. DUCKWORTH."

LEE TO DUCKWORTH.

"Stone Mountain, Ga., Apr. 14, 1916.

"Dear Duckworth—It is being rumored that you will shortly enter the race for governor and that Thomas E. Watson will actively support you. In fact, one would come to that conclusion from reading Watson's paper.

"Other than Hardman and Harris, who are already in the race, only two men have been prominently mentioned as candidates—yourself and Hugh Dorsey. Watson has been sticking the saber in Hardman and Harris on account of their not standing for anything, and in this week's paper he seems to be getting ready to jump on Hugh Dorsey on account of Dorsey's connection with the L. & N. railroad. Now, this leaves only one of the four for Watson to support—that one being R. F. Duckworth. You have already announced a red hot platform, and it seems that Watson is already warming up to the 'man with a platform.'

"You know that I am your friend, and I believe that you would make the best governor of any man in the state, but I hope and trust that you are not going to think it best to let Watson line up with you because your experience with this man should certainly convince you that he will knife you at the first opportunity.

"I am, your friend,

"J. L. LEE."

DUCKWORTH TO LEE.

"Union City, Ga., April 18, 1916.

"Mr J. L. Lee:

"Stone Mountain, Ga.

"Dear Lee: Replying to your letter of the 14th, I have not solicited, I will not solicit, and I will not countenance the support of Thomas E. Watson.

"Watson was permitted to entwine himself with the Farmers' Union and its enterprises when they were being organized in this state, and then because we would not permit the Watson-Dan Sully combination to swallow the warehouse system, Watson stuck his poisonous fangs into the organization, the enterprises, and the officials. I am certainly aware of the fact that this man never misses an opportunity to stab an enemy or betray a friend.

"Furthermore, Watson is not a Democrat. He should have no influence whatever with the Democratic voters of this state, neither should Democratic voters support any man who permits Watson to line up with him. Watson slanders the Democratic party at every opportunity. Of the men in Georgia politics who have permitted Watson to support them, I do not recall a single instance where Watson has failed to knife them at the first opportunity.

"Watson has always claimed to be a great friend of the farmers, but he was caught red-handed laying plans with Dan Sully, the cotton gambler, to grab southern warehouses. With Dan operating the cotton warehouses, the southern farmers would have been at the mercy of the cotton gamblers. After this scheme of Watson and Daniel was exposed, Sully went back to New York, and Watson, after unsuccessful efforts to explain, decided he had better discuss something farther from home—so he drove his fangs into a Chinese missionary.

"I have no confidence in the honesty of sincerity of purpose of Thomas E. Watson. I believe him sneaking and treacherous, a defamer of character, a corrupter of public morals, and a disgrace to the state and nation. He is as wise as the serpent and as mean as the devil.

"If this man is trying to crawl up to the 'man with a platform,' as soon as he shows his head I will put a boot on it.

"With many good wishes to you, I am,

"Your friend,

"R. F. DUCKWORTH.

"P. S.—As I do not read Watson's papers and do not know what he has had to say in connection with lining up with me, I am sending both your letter and my reply to the press of the state, that others of my friends may not be deceived."

The Detroit Good Shepherd Home Is Exonerated by Investigators

STATE BOARD DECLARES CHARGES ALL UNFOUNDED.

[The Detroit "House of the Good Shepherd" has been the frequent object of attack by anti-Catholic sheets, and by Helen Jackson; the **bogus** exnun. Two weeks ago a thorough inspection was made by a State Board, with the result that it is now heralded as a **model institution** in every way.—Ed.]

The Detroit Journal, Detroit, Mich., April 29, 1916.

The "State Board of Corrections and Charities," which has been conducting an inquiry into certain attacks made on the House of the Good Shepherd, made a searching inquiry into the accusations, and has made a report completely exonerating the institution.

The deciding paragraph of the report is as follows:

The board is unanimously of the opinion, **after a searching investigation, that the complaints and charges are unfounded,** that the institution is doing a most commendable work and is conducted in a praiseworthy manner. The board does, therefore, express its approval of the purpose of the institution and its methods of operation.

JOHN N. McCORMICK,
MORGAN J. JOPLING,
WILLIAM H. LOUTIT,
STEWART HANLEY.

Chairman John N. McCormick, whose name heads the list of signers, is the Protestant Episcopal bishop of western Michigan.

The report was made only after a hearing was held in the Hotel Statler, at which critics of the institution were heard, and this hearing was followed by an exhaustive inspection of the institution itself. This inspection took the entire board the greater part of Friday.

The inspection included a thorough investigation of the building, its heating, lighting, ventilation and safety, the solitary questioning of a score of inmates **chosen at random**, a study of discipline, health and spirit of the inmates.

The investigators find that the spirit of the house is remarkably cheerful, that there is no corporal punishment, that there is good food and recreation.

REPORT IN FULL.

"Notice was given to the state board of corrections and charities, through the Rt. Rev. John S. Foley, bishop of Detroit, that certain complaints and criticisms were being offered relative to the House of the Good Shepherd, of the city of Detroit. As this institution is a licensee of this board, due notice was given to those who, so far as it could be learned, had this information, inviting them to appear at an open meeting of the board to make known their grievances. After hearing their testimony, the board decided to visit the institution and make a thorough examination of its affairs.

"Friday, April 28, the entire board and the secretary called at the House of the Good Shepherd, **without notice,** to make this inspection, and the major portion of the day was spent in this work. Full and complete opportunity was given them to inspect the records, examine the inmates, and visit all the buildings and departments. A score or more of the inmates, chosen at random by the members of the board, were examined privately, **and apart from anyone connected with the institution,** on all matters that were pertinent to the inquiry at hand. The records of all the inmates, indexed and classified, were also turned over for inspection. The board also had access to and examined the mercantile accounts for the foodstuffs consumed by the inmates.

"Every room in the institution was carefully inspected and found to be almost immaculately clean. This examination included the beds and bedding, bath rooms and toilets, foodstorerooms, ice boxes and clothes closets. Sanitation and ventilation was found to be excellent, except in one room where a ventilating shaft was suggested by the board. The work rooms were bright, roomy and airy.

DISCIPLINE PRAISED.

"The discipline was excellent, while the attitude of the girls was most cheerful. There is no corporal punishment of any kind.

"The two industries of the institution are laundry work and sewing. The older girls are generally employed in the laundry, where the latest machinery is used. Girls over school age are employed about eight hours a day, with intermission in the morning and afternoon for a lunch. Those who are old enough to work, but who are of school age, that is, under 17 years, spend half a day in school and the other half at work. An excellent domestic science laboratory has been installed, where the girls are to be taught cooking, housework, etc., under a graduate of a domestic science school.

GIRLS ALL HEALTHY.

"The girls all appeared healthy and well fed. Personal cleanliness is mandatory, certain days being set apart for each girl for bathing and changing clothing. None, upon inquiry, had any complaint to make about either quantity or quality of food. The store rooms and kitchens verify this. Large quantities of pure butter, meats, milk, assorted fruits, preserves and other groceries were found in the ice boxes and storerooms. Merchants' statements for two months past were inspected and showed that large and assorted quantities of foodstuffs were purchased.

"A physician and a dentist visit the institution weekly, and oftener if necessary.

"**The spirit of the place is remarkable. There is nothing that would indicate to a stranger a reformatory.** During the recreation periods the girls enjoyed themselves in the same manner as girls outside. Upon inquiry the only complaints made by the inmates were from some there under commitment, who expressed a desire to return home. In the laundry many were singing while at work. During recreation periods we found groups around several pianos, one of the number playing and the rest singing. The younger children engaged in the usual childish games. There appears to be the greatest affection between the girls and the Sisters."

The Influence of Catholic Church on Political Liberty

THE PUBLIC GOOD THE OBJECT OF GOVERNMENT.

(By Orestes A. Brownson, formerly a Protestant Minister).

It may be thought, that, though the Catholic doctrine is just and beautiful with regard to the origin of government, it may, nevertheless, favor tyranny, by granting to governments unlimited attributes, an arbitrary extent of authority. Let us, then, examine the doctrine of St. Thomas on this point, and see whether it favors oppression and injustice.

We select St. Thomas, not only because his works for the last six centuries have had such authority in all theological questions, that to quote him alone is to quote a host, but because we wish to show how clear and just were the notions of those scholastic works of the Middle Ages, long before the boasted light of modern times appeared, on the great questions which most deeply affected the welfare of humanity.

Let us, then, examine what he holds with regard to law, for it is by law that government acts upon the people.

"Law," says St. Thomas, in his **Summa Theologica** (Summa, 1.2, Q. 90, a.4) "is a regulation founded on reason, directed to the common good, and promulgated by him who has the care of the community." Scarcely a dozen words, yet embracing all that can be said on the subject. "A regulation founded on **reason**"; why, this at the very outset destroys the idea of anything arbitrary, of anything despotic, and founded on the mere will of princes; for tyranny consists in the domination of the will, to the exclusion of reason. Nor did St. Thomas use this expression by chance; for he goes on to say that it is evident that the will of a ruler must also intervene in a law, because otherwise it would be a mere act of the intellect, not a command; but it is its foundation in reason which makes it obligatory, for, without such foundation, the will of a ruler would "be rather an iniquity than a law."

But it is not enough that a regulation be founded in reason in order to have the character of law; for many things may be in themselves conformable to reason, which nevertheless are not useful to the community. A law, therefore, says St. Thomas, must not only be reasonable, but it must be expressly "directed to the **common good.**" This is the object of law, the **public good.** Does this savor of arbitrariness? Does this favor tyranny? Can anything be devised more entirely opposed to tyranny and injustice?

And, finally, it must be promulgated "by him who hath the care of the community." Can anything be more admirable than this? He does not say, by the emperor, by the king, by the senate, by the president; he does not prejudge or predetermine any particular form of government, but, admitting all, he calls the head of the government "him who hath the **care of the community.**" Showing, on the one hand, that, whatever the form of government, its object is always the same, namely, to take charge of the interests of the community, and not of itself; and on the other hand that, whatever the form of government, law is the same, namely, to be regulated by reason, and to be directed to the public good.

Here you have in a nutshell, as it were, the nature of law, the object of governments, their rights, and their limits. The public good is their object, to legislate for this their right, reason and justice their limit.

Now, this was the Catholic doctrine in the Middle Ages, and by them taken from the Fathers of the Church who preceded them. It has been the Catholic doctrine ever since; and not without the deepest influence on the progress of society. It was the doctrine taught in the great Catholic Universities at Paris, Oxford, Bologna, Rome; it was thrilled by confessors into the ears of their royal penitents; it was sought to be carried out in practice on every occasion; and was by the Church carried out in all her own institutions. "The kingdom," says St. Thomas in another place, (De Regim. Prin. 1.3, c.11.) "is not for the king, but the king for the kingdom; the end of governments is that they **may** preserve every one in his rights; and if they do otherwise, turning things to their private advantage, they are not kings, but tyrants."

Comment on Layman's Argument by a Pastor

Editor:

I desire to congratulate Harold Francis on his timely, terse, logical and common sense article on the "Church Dead Head." The article will be far-reaching in its influence for good, especially in coming from the facile pen of a laymen; for if a clergyman wrote on the subject, those who shirk their financial obligations toward the maintenance of their church, would attribute the inspiration of the article to selfish motives and what would naturally be expected from a minister or a priest who has to look after the financial interests of the church as well as the spiritual uplift of his congregation.

The Church authorities will discipline a clergyman if he is not competent in making the business side of his church balance at the end of the year. He has to render an account of the temporalities of his church to his superiors no less than the spiritualities, and if he should fail to meet his own and the church's financial obligations, he would be discredited by the community in which he resides, and must give place to the man who can mix money with religion, and is competent to keep his congregation out of debt and pay as he goes.

There is no power more potent in developing manhood, clean-living and character, in young men especially,

(Continued on Page Four)

His Recommendation Coincides Exactly With Our Views

Louisville, Ky., May 3, 1916.

Dear Sir:

Referring to your letter of April 17th, in which you say that Anna Lowry gave two lectures in your town, recently, will say:

You seem to think such an occurrence calamitous; we come to regard it as a blessing in disguise. It gives us the best opportunity in the world, to go before the public with our side of the case. Never make the mistake of trying to prevent these lecturers from speaking, for that is worse than ignoring them altogether and neither method will ever get us anywhere. Let them have their say and then follow up by giving lectures and distributing literature exposing their false and scandalous utterances.

All this anti-Catholic propaganda stirs up an interest that enables us to get such attention as we could not otherwise secure, and it only remains for us to take advantage of it and show the public the truth and right of things to create a better feeling and a wider sympathy toward ourselves. The fairness of the American people, when they know the truth, is unmistakable, and we should be thankful for every opportunity to let them know the truth.

We are glad to have you write us and glad of this chance to give you the views of the Commission.

Fraternally yours,

BENEDICT ELDER.

Anent Temporal Allegiance and Patriotism of Catholics

"When we ask about Catholic patriotism, the answer is in the answer of the Savior to the lawyer who asked about the tribute money: 'Render unto Caesar the things that are Caesar's, and unto God the things that are God's.'

"Thomas More said he regarded King Henry VIII, as his lord in all temporal things, but he refused to acknowledge him as head of the Church. This protest was exactly the one the Puritans made.

"The demonstration of Catholic patriotism is in Europe. French priests in California, exiled by the agnostic government, left when war was declared to fight for France, because, as one of them said, 'I must defend my country with my life.' French nuns, exiled by the same government, are going back to nurse the wounded. And they are confronted by soldiers fighting under the flag of a Protestant kaiser, and what soldiers are these that are seen so often? The Catholic Bavarians!

"These teach us what Catholics believe on patriotism. And if Catholics can thus stand by the flags of Europe, what will they not do for the flag of the United States, which has never meant persecution, but has always stood for freedom of faith?

"We know our duty so well that even if the Pope should interfere in a matter political we Catholics would ignore his intervention. But how absurd that is! If the Pope were that grand arch-conspirator that is pictured, now in Europe would be his chance to command all Catholic forces to unite against all Protestant forces—now would be his chance to obtain control of the whole world. It is to laugh!

"In the days of the Spanish armada the Catholic Lord Howard commanded the British fleet, and never since has the loyalty of our people failed toward their country."—Jos. Scott, Los Angeles, Cal.

Children's School and Playground

CALENDAR FOR THIS WEEK.

7. S. 2d after Easter—St. Stanislaus.
8. M. Apparition of St. Michael.
9. T. St. Gregory Nazianzen.
10. W. Solemnity of St. Joseph.
11. Th. St. Francis Girolamo.
12. F. SS. Nereus and Comp.
13. S. St. John the Silent.

Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion.

What is the difference between the worship Catholics pay to God and the honor which they render to the Blessed Virgin and the Saints?

Tell what you remember of the arguments which the Pennsylvania layman gives in favor of church support.

In what manner do you understand Jesus to have been "The Good Shepherd"?

How is He "the Way, the Truth, and the Life"?

Synod—A term from the Greek, equivalent to council. Applied more especially to diocesan assemblies of the clergy, presided over by the bishop.

Tabernacle—The receptacle in which vessels containing the Blessed Sacrament are reserved above the altar.

Te Deum Laudamus—"We praise Thee, O God," the hymn named after St. Ambrose, which is said at Matins on Feasts, and on all occasions of thanksgiving.

Temperance—A cardinal virtue, which moderates according to the dictate of right reason the desire and use of the pleasures of taste and touch.

Great trials seem to be a necessary preparation for great duties.

Answers of Baltimore Catechism Clearly Explained

What do you mean by the authority of the Church?

By the authority of the Church I mean the right and power which the Pope and the Bishops, as the successors of the Apostles, have to teach and to govern the faithful.

Divine authorization was necessary before the Church could represent Christ in teaching. This authorization was granted by Christ when He said: "Teach all nations, and behold, I am with you"; "As the Father hath sent Me, I also send you"; "He who hears you, hears Me."

What do you mean by the infallibility of the Church?

By the infallibility of the Church I mean that the Church cannot err when it teaches a doctrine of faith or morals.

Infallibility necessarily follows from the divinely committed authority. If the Church's teaching is God's teaching; if she speaks with God's authority, surely she cannot err when she so teaches. If her teaching is protected by God from error, she is infallible.

When does the Church teach infallibly?

The Church teaches infallibly when it speaks through the Pope and Bishops united in general council, or through the Pope alone when he proclaims to all the faithful a doctrine of faith or morals.

The Bishops, with the Pope at their head, like the Apostles with Peter at their head, constitute the teaching body of the Church. When this body decides a matter of faith or morals for the whole Christian world, its teaching is God's teaching—hence infallible. Also when the Pope, as the head and spokesman of the Church, speaks in that official capacity for the whole world, his teaching must be infallible: "I have prayed for thee, that thy faith fail not"; "Whatsoever thou shalt bind on earth will be bound also in heaven."

THE MISSIONARY.

(From a "Catechism on Catholic Foreign Missions" by Rev. J. F. McGlinchey, D.D., Boston, Mass.)

What do you mean by a missionary?

A missionary is one specially sent by God to carry the message of the Gospel to those who have not yet received the glad tidings.

How many kinds of missionaries are there?

Two kinds—home and foreign missionaries.

What do you mean by a home missionary?

One who labors to make Christ's teachings known in a Christian country, usually his native land.

What do you mean by a foreign missionary?

One, not a native, who preaches the Gospel in pagan and heathen lands.

What are pagan and heathen lands?

Countries where the majority of the population does not worship the one, true God.

What is the difference between a pagan and a heathen?

A pagan is a worshipper of idols or false gods. A heathen is one who is ignorant of divine revelation.

What part of the world's population is pagan and heathen?

Two-thirds, or one billion souls.

How are these people distributed?

China, 450,000,000; India, 300,000,000; Africa, 200,000,000; Japan, 40,000,000; other countries, 10,000,000.

Are foreign missionaries always priests?

No. They are divided as follows: 15,000 priests, 5,000 Brothers and 45,000 Sisters.

Are foreign missionaries secular priests or members of religious orders?

There are both secular priests and members of religious orders on the missions, but the latter are much more numerous.

To what nationalities do foreign missionaries belong?

They represent every Christian nation.

What nation has supplied the greatest number of foreign missionaries?

France. She has furnished about sixty per cent of them, and has contributed more alms for their support than any other nation.

Does America furnish many foreign missionaries?

Up to the present, her contribution has been very small. But since we now have apostolic schools and seminaries to prepare young people for this life, it is to be hoped our country will do her share.

To evangelize the natives it was necessary to know their numberless languages. The missionaries applied themselves closely to this great task and wrote the grammars, vocabularies and dictionaries of more than a thousand American languages, and translated into them the most common prayers and the Catholic catechism. Hence, science and civilization owe a great debt to Catholicity.

Unfortunately, the evangelization of the Indians had many adversaries and was obstructed several times by many adverse circumstances. In the sixteenth century, the Catholic missionaries undertook the noble enterprize with earnest zeal; but they were few, and could carry out their great work only with great difficulty. In the eighteenth century the expulsion of the Jesuit Fathers from all the Spanish dominions caused the abandonment and ruin of countless tribes and peoples in all of Latin America. In the nineteenth century the perpetual state of revolution in the new Spanish American republics has prevented the evangelization of Indians.

But it should be accomplished either by the same new republics or by another mighty country. God cannot suffer so many souls to be deprived of His knowledge and love.

14.—SCHOOL FURNITURE.

Answer to last week: Tables. The school tables are made up of such objects as Ellis, nails, yards, hogs-heads, mills, cents, eagles, poles, perch, grains, ounces, pounds, far-things, chords.

15.—EGNIMA.

It has been mocked at, for ages by foolish men,
Has been the butt of their logic, their sword and pen,
But triumphant o'er folly, unconquered it thrives
In the heart and the souls of all just lives,
You may slight it, ignore it or call it a sham,
But it will always prevail o'er the caprice of man.

—John McCaffrey.

If those who purchase pious objects—crucifixes, statuettes, medals, rosaries, badges, pictures, etc.—of non-Catholic dealers were to see the complete catalogues which some of them issue, and learn what irreligious articles they also offer for sale, we feel sure that orders for church goods would be given preferably to Catholic firms. If the prices they charge are sometimes a trifle higher, it is because they can not in conscience resort to tricks of the trade so often practiced by their secular rivals. We have heard of vestments being padded with infamous newspapers, to give flimsy material the appearance of being durable; of crucifixes and statues from which even dust could not be removed without injuring them; and many other impostures of the kind. Anything for religious use ought to be genuine and decent,—no matter what it is. Church goods and pious objects are now to be had in great variety at the most reasonable prices, and there are Catholic firms almost everywhere from which they may be had.—**The Ave Maria.**

Statuary sold by other than Catholic firms usually lacks devotional expression.

EDUCATION IN SPAIN.

(Translation from "Spanish Daily Life, by Rodrigo H. Bouilla, A.B., Instructor in Spanish, New York University, 1907").

Spain has ten universities, established in Santiago de Gallicia, Oviedo, Valladolid, Salamanca, Granada, Sevilla, Valencia, Barcelona, Zaragoza, and Madrid.

The degree of Bachelor can be obtained in sixty-four institutions, of which fifty-two are under the Minister of Public Instruction and twelve under Provincial or Municipal authorities.

Additional are the special schools, military academies, schools of engineers, for roads, canals, ports, agricultural engineers, mining engineers, etc. Schools of fine arts for sculptors, painting, drawing and architecture, commerce, industrial engineers, veterinary, schools for deaf and blind, normal schools, musical conservatories, schools of agriculture.

Primary and Common Schools.

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HE WAS STILL MY BROTHER JOE.

Well, yes, I was a soldier; I served till the war was done;
Our company mustered out but ten that 'listed in sixty-one.

It was my turn on picket, one night in early June;
The air was full of music, my heart had caught its tune;
While pacing in the moonlight, my mind ran to and fro,
To mother and dear old home, to father and brother Joe.

Our parents died, we were ten years old, twin brothers, Joe and me;
A down-East farmer took me home—Joe went to Tennessee.
Ten years had passed, we had never met, but somehow that summer night,
With its shining moon, brought his face again so plainly to my sight.

I heard a step, "Halt! who goes there?"—the moon shone bright as day,
And through the bushes I saw a man, and he wore a suit of gray.
I saw his bayonet glisten, and quicker than I can tell—
A flash—a shot— and by the brook the wounded rebel fell.

I was by him in a moment, to stop the red blood's flow,
When—my God!— the revelation, that reb was brother Joe!
"Traitor," you say, "to his country;"—well, friend, that may be so,
But whether in blue or whether in gray, he was still my brother Joe.

—Eliza Lamb Martyn.

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Irene West Answers All Correspondents by This Letter

(Continued from Page One)

in the name of charity, it pains me to have to tell that, at this moment, I am not in a financial position to assist them, for, like most successful folk of the stage, I have earned and spent a fortune; but as charity alone is the ultimate purpose of my literary aspirations, their letters have been carefully filed away, and I pray I may have good news for them in the future.

To the zealots who have poured their anti-Catholic publications at my door, I have this to say: They are unworthy of my first consideration. Perhaps they recognize in me an enemy of error. I have also received many letters from non-Catholics, stating they believe the story of my conversion to be the manufacture of some Catholic editor. How preposterous! Of course, to convince these, I have answered them by letter.

It may interest my beloved brethren to know how I am progressing in my chosen work. I have fully resolved to renounce my profession forever, and have refused a flattering offer to star in a big Vaudeville production next season. The footlights can spare me, and, for that matter so can my Church. But I have decided to try to lift many beautiful souls out of the mire.

I am already busy in the capacity of a boy scout in the army of the faithful. I have obtained permission from all the principal studios here, to keep a box filled with good Catholic literature, alongside that of the Scientists, for the benefit of the many Catholics and others, engaged in the moving picture industry. I am having the boxes made to order and printing thereon: "Catholic Literature—Take One—Irene West." I have affixed my signature only because I know it will create curiosity, and curiosity leads to investigation, and investigation to conviction.

Now, Father Noll, if you and any other publishers of Catholic literature will forward to my address any spare copies you may have, I will try and put them to good use, personally superintending the distribution of same. My influence has already led members of my profession to the Mother Church, and they are now being instructed by Father Brady, at the Cathedral Rectory, this city. It may be gratifying to the gentleman who so thoughtfully sent me several Catechisms and Pocket Manuals, to know that a part of his gift to me is already the treasured possession of a convert.

In conclusion, may I solicit the prayers of the faithful, that God's grace may continue to light up the way. There is one fervent prayer of mine to be answered, before the completion of my book, and this wish of my heart is a matter in which all good Catholics will share in my joy when it has been realized. It is on the eve of developing, but I am fearful at heart to assume, lest God, as just punishment for my past, deprive me of His grace, and leave me groping in an abyss of despair. In your prayers, do not forget Father Noll, who has made it possible for me to speak to the multitudes. I beg to subscribe myself,

A humble servant of God and of His Church, IRENE WEST.

526, East Avenue 39, Los Angeles, California.

The Influence of Catholic Church on Political Liberty

(Continued from Page One)

Why, by no less a personage than James I, the Protestant king of England. This Protestant king maintained as Hobbes, another English Protestant, maintained, that the power of individual kinds is immediately and directly from God, and most absolute and unlimited. And James, not content with theorizing on the subject, dared even declare to his English Parliament, that God had made him absolute master, and that all their privileges and pretended rights were only gracious concessions of the royal will. And this he did without opposition, whether from the lay lords of Parliament, or from the Anglican bishops who sat with them. How different from the conduct of those noble Catholic bishops who in former days had stood so firmly against the usurpation of the English monarchs!

But, though this despotic assertion of the English king, to whom his courtiers with vile adulation gave the title of the modern Solomon, met no rebuke in Protestant England, it was not left without a stern rebuke in Catholic Spain. For the Spanish Jesuit, Suarez, in his masterly work, called a "Defence of the Catholic and Apostolic Faith against the Errors of the Anglican Sect," (De Prim. Summi Pont. 1.3, c.2) expressly refutes this opinion of King James, and proves it to be "new and singular"; while that of Bellarmin is "ancient, received, true, and necessary." So that it was left to a Spanish Jesuit and an Italian cardinal to rebuke the despotic arrogance of an English king!

THE PRODIGAL GIRL.

We all have a heart for the prodigal boy,
Who was caught in sin's mad whirl,
And we welcome him back with his songs of joy—
But what of the prodigal girl?

For the prodigal boy there's an open door,
And a father's bounteous fare,
And though he is wretched and sick and poor,
He is sure of a welcome there.

But what of the girl who has gone astray?
Who has lost in the battle with sin?
Say, do we forgive in the same sweet way
We've always forgiven him?

Does the door stand ajar, as if to say:
'Come, enter, you need not fear:
I've been open thus since you went away,
Now close to the second year?'

Or do we with hand of hellish pride,
Close and bolt the door,
And swear "While heaven and earth abide
She will enter here no more?

O, Christ, it seems we have never learned
The lesson taught in the sand,
For even yet the woman is spurned
And stoned in a Christian land.

Down in the slough we hurl her back,
Then turn around with a smile,
And welcome the boy from the sinful track—
Though he may have been more vile.

We all have a heart for the prodigal boy,
Who was caught in sin's mad whirl,
And we welcome him back with songs of joy—
But what of the prodigal girl?

—Anonymous.

FOR THE MEXICAN SCHOOLS.

Since our last issue we have received the following donations in behalf of Mexican schools:

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CATHOLICISM IN SWITZERLAND.

The number of Catholics in Switzerland is increasing rapidly. In 1850 there were 1,417,786 Protestants. To day there are 2,108,590, an increase of forty-eight per cent. The Catholics have risen from 970,899 at the same date, to 1,590,792, an augmentation of sixty-three per cent. Owing to emigration, the ratio of the Catholics has increased. Geneva, the home of Calvin, contains 53,000 Catholics, and in the canton there are 76,000 Catholics and only 70,000 Protestants.

Catholicity in the New World

(Written for O. S. V. by J. A. Reyes, a learned Mexican, temporarily sojourning in Galveston, Texas).

The most glorious page of the history of Catholicity in America is probably the first page.

It was written by the great discoverer, Christopher Columbus, and by his great protectress, Isabella, the Catholic queen.

In a letter sent from the American land by Columbus he said to her: "Your Majesty has in these lands numberless souls who should be converted to the Catholic faith." "The Indians will be my children in life that they may become God's sons in Heaven," answered the great queen. Never have more sublime words crossed the ocean.

The main purpose of Columbus in searching for new continents was to bring the Catholic faith to their inhabitants; and that was also the earnest desire of queen Elizabeth. Hence, "the spirit of God moved upon the face of the waters," in Columbus' ships.

While the motive of the Spanish sovereigns in their discoveries was the conversion of the Indians to the Catholicity, many of the conquerors unhappily had not such lofty ambitions. These only endeavored to get rich by oppressing, robbing, reducing to slavery and killing the Indians.

The Catholic Church, therefore, had two questions to solve in America: (1) To save the Indian race, and (2), to evangelize it.

The Catholic friars, with great courage, defying the conquerors, defended the Indians and prevented their destruction in Latin America. This will forever be the great glory of Catholicity.

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After Dinner Story

RESIGNATION

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Written for "Our Sunday Visitor" by William Moylan.

CHAPTER XXII.

The Clubs.

(Continued)

"Well, what did they discuss this evening?" he said to her on their way home. She was just returning from the Hygienic Club.

"The discussions were very long," she said radiantly. She had been honored with a responsible position that evening, and judging from the short time that she had been a member, the honor conferred on her was unique. This, however, she intended to reserve until later. The choicest bits were kept until the last always, like she used to keep her apple pie when she was a child.

"I think that it will be too long. You will be wearied I am afraid." She knew that he never was, but then she liked to be coaxed.

"Oh, no, we can sit in the park that is near your place if it takes too long to finish in time."

"All right," she assented. "Well, to begin: the subject chosen was 'Sex Hygiene in the Schools.' There were many arguments for and against it. You know how they do?" She turned to him confidently. He nodded.

"First, I will tell you all the arguments that were brought up against it. Maybe I won't tell you all the arguments this evening, if I see you gaping or if you interrupt me."

He promised not to do either.

"The first objection was that the instruction of immature minds in sex matters will be paid for in the loss of modesty and innocence, and the only reliable safe-guards would be moral and religious training,—above all the religious training, since the moral without the religious would be a mere farce invented by man, without the proper guidance. Another is, that it will not prevent immorality, but perhaps increase it by promoting evil where before there was innocence. Then familiarity with a subject hitherto held sacred may breed contempt. One lady expanded at length in her paper which was entitled, 'A Little Learning is a Dangerous Thing.' And one old lady, that is, very much of a prude, left the room when the reasons for adopting it were given.

"The primary reason for putting it in the schools was to promote health. It wasn't expected that much could be accomplished in promoting morality, although that was desired, because you see how that would be;" she turned to him. "You could never expect to change other persons' morals or religion, unless they give willing consent, because they are endowed with free will."

He nodded and said very emphatically, "Yes, I can see that."

She went on: "I think the next point is very important, when you think it over. It was that nature intended that men and women should be monogamous. Any interference with God's order is punished."

Again she looked at him significantly, but he was glad to see, without any of the old emotion she had formerly displayed.

"It was thought advisable to make a law in every state in the union, in regard to the requirement of a health certificate before any marriage could be consummated. Others pertaining to the same vital question, such as sanitary drinking devices, watchful care of public places; the sterilizing of all instruments where there was any surgical work carried on, and, oh, so many, but important things that I am going to agitate the putting of more books on the subject in the library."

"I certainly think it as important as any subject that is offered to educate the public," he commented.

"I think that outside of the pros and cons that it must be kept in mind that the law of sex is a great law of nature, and therefore no one should be ashamed to discuss it frankly to a certain point. Since there is nothing that has stronger influence on society, it cannot be ignored."

"But just what is your idea of teaching it in the schools?" he asked.

"Oh," she continued, "I am not prepared to give my opinion now, but we will talk it over when I have studied both sides. I only know now that I pity the child who hasn't the advantage of a good home. A school, even the very best, is but a poor substitute for a good home. I don't think that such an institution can ever reach its highest degree of success unless it has religion as a basis, and that is best given in the home, where it doesn't conflict with others' religious ideas.

"My idea, then, of the best place and way of imparting this instruction is in a good home, where a Christian father and mother, not infected with prudery, give the necessary instructions, and where the restraining influence is love of God. Parents should implant in the minds and hearts of children that wrong-doing is wrong, because it is wrong, and respect should be given those who admonish because wrong-doing would bring shame and disgrace upon those whom they love."

Caxton decided that all was said on the subject that she intended saying, and since they were nearing a park bench, he decided to prolong a pleasant evening. So, by way of starting another conversation, he said:

"What do you have to prepare for the next meeting at the Literary Club?"

"Someone about whom I am very enthusiastic. Some character in Ivanhoe. Can you guess?"

"Let me see—The Templar, Brian deBois Guilbert!"

"No, you speak but of the satellite."

"Do you mean that Jewess?"

She looked at him reproachfully.

"I mean the representative, yes, of a people for whose purity and family life I have the highest respect."

"Rebecca," he then said, very respectfully. "When is this meeting?"

"Tomorrow night."

"You don't mean to say that you can get anything done by tomorrow night? Think of how verbose Ivanhoe is—of the old school, you know, so minute in detail."

"Don't think that I intend to plagiarize from Ivanhoe. I will simply take her beautiful character, and it will not be hard for me to eulogize her, because I have always loved her pure and beautiful type of womanhood ever since I was a child. It was one of the books that my father bought when he was living, and no one objected to my reading it. It couldn't have been too mature for me because I admired the character of Rebecca then as I do now."

'But I like Rowena, don't you?" He thought that he might be expected to express an opinion, and then there was a possibility of her looking at her watch, if there wasn't something to talk about.

"Rowena was lovely, of course, but she was so negative. I don't give any woman much credit, who is protected. It was beautiful to see the daughter of a persecuted race keep herself inviolate, in spite of all obstacles."

"You don't like anything that is wishy washy' then, do you?"

"No, I don't," she said, so emphatically that it made him think for the future he would watch the points where it was safe to be very strong and positive.

She yawned a little and excused herself. This he knew was the signal for taking her to their parting place.

"May I come some time when you are reading a paper?"

He expected to be refused, but supposed that she would want him to show that much interest.

"No men allowed, unless you want to be unique," she answered, sweetly.

The next day Grace went about her duties in a fever of excitement. There was to be an election of officers that night and she knew that she had been prominently mentioned for an office. She really wanted to get it now, because she remembered having told Caxton that she was in the race. It was her earnest desire to be able to tell Caxton that she had won a victory. Being worldly enough to know how appearances count, she went faultlessly gowned in the best that she could buy; her salary had been raised so she did not feel as if it were an extravagance.

Those who were for her grouped around their favorite; the other candidates had their admirers also. It was all friendly rivalry, however. Much pleasantry was exchanged on all sides. If Caxton had been present he would have thought it good training for a politician's wife. Grace was the youngest and the most attractive of the candidates. It was no wonder that she had the largest number of satellites.

(To be continued)

Readers Speak To Readers

(Continued from Page Two)

of my life in an endeavor to bring God's treasures into the hearts of those who know Him not, and in reconverting lukewarm Catholics, and not in arguing with the opposition, though ready at all times to defend and uphold my convictions. As surely as my eyes see and my ears hear, God has revealed to me that the Mother Church, (the Mother of all Christianity) is free from error. After many sleepless nights of fervent prayer for light and guidance as to religious truth, I was baptized in the Holy Faith, and though fate has dealt me a bad hand in the card game of life, I am the recipient of much joy, peace of mind and contentment. I do not fight back in the face of my worldly disappointments as I once would. Why? Because to win against Fate today would require unscrupulous methods as of old, and I am not willing to pay Satan's rate of interest. Naturally, since I refuse to keep up the installments, he is taking from me that which he loaned me on time. I find I can now suffer material losses patiently. I am concentrating my energy and faculties in another direction, and when I rise again, it will be to immortality, through paying interest to God and not to Satan.

Coming back to the subject of the Church: I freely admit that unfortunately she has some bad children, and, in rare cases, some such clergy, but you also must admit that in every institution and society on the face of the earth, there are back-sliders and traitors; it was even true of the Apostles. My poem, "A MESSAGE TO THE POPE," will express to you fully, dear friend, my sentiment on the authority of the Pontiff.

I still contend, to the unprejudiced mind seeking religious truth and revelation, that upon the fact of the greatest subject of heart-interest to mankind, circumstantial evidence is overwhelmingly on the side of Catholicity. So, my good friend, I am too busy in future to give up so much time to individual correspondence of this kind.

I fully appreciate your sincerity, and I am sure you recognize that sincerity and firm conviction are my only motives for defending the Roman Catholic Church. I think every anti-Catholic newspaper in America has found its way to my address. Let them all come—I am equal to the task of resistance against slow poison. Their ravings and sensationalism but fill me with loathing and disgust, that America is so lax in her libel laws. They are the caliber of individuals who have helped to make our beloved United States second to none of the great nations of the earth in sensationalism, atheism, graft and crime. I did not learn this truth from reading our daily press—but, from travel, observation, experience and comparison—that's how and why I accuse. Another proof to you, my friend, that all things of which we have knowledge are not alone subjects of printed matter. You must bear in mind that if my head is not over-balanced with book knowledge, I have read extensively from nature and from life in all its particular phrases. Perhaps while you were home by the fireside reading about the pyramids of Egypt or the Mohammedan Temples of India, I was at that very moment being photographed in front of them, studying their wonder and grandeur from personal observation and instruction.

Fifteen years of constant travel about the world, to one with any character and intellect, is in itself a huge education, far out-shining the same kind of knowledge gathered from books. I did not only dwell in London, Paris, and Berlin, but toured through North and South Africa, India, South America, Australia and New Zealand, Hawaii, and many other islands. Thus, my remark about the United States, is not to be taken as a sign of nonpatriotism, but merely indicates that I am acquainted with some of the faults as well as the virtues of my own beloved land. Though I am a citizen of the world, my warm blood is ever ready to spill for the cause of the Stars and Stripes, if waged in the name of justice. And so, like the millions of my brothers and sisters in the Faith, I have not sworn allegiance to the Pope in the sense that our enemies would like to make it appear.

I trust I have cleared your mind on many points, as far as I am concerned, and in conclusion, I always hope to remain

Humanely your friend,
IRENE WEST.

Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Why does an institution, such as the Roman Catholic Church, object to exposition or "auditing," so to speak, of its organization and operations in matters pertaining to affairs which are connected with statutes, ordinances, and constitutions, both State and Federal, if it is run according to law, as it is claimed to be, and if it is an integral and upright organization?

The Catholic Church, as an institution, does not object to honest, sincere "auditing"; on the contrary, she invites it. The Catholic Church, as an institution, has never incited any of her people to create such disturbances as you refer to. Even her district rulers, such as are her bishops, never know anything about these disturbances until after they occur, and Catholics regret more than do Protestants that this opposition ever happens, because it hurts them in the estimation of their Protestant fellow-citizens. The public will always take sides against rioters, even if rioting be provoked.

If it is claimed that the speaker was using slanderous terms, stating untruths, using vulgar language, or bemeaning certain people of the Church, why do members of the Church, who claim to be American citizens, resort to mob violence in an effort to make redress for the wrongs done to them and their kind instead of resorting to the just and legal process of law?

We are not ready to admit that *members of the Church* provoke these disturbances. We have every reason to believe that men in sympathy with the speaker *start* the "mob violence." There have been "riots," in places where, upon investigation, it was ascertained that no Catholics were in attendance. We would be pleased to entertain some sincere "Searchers for facts" at our office, and show the "proof" that anti-Catholic propagandists have especially one prominent aim in view, viz., to get sympathetic editorial notice in the newspapers, and to leave the impression in a community that the Catholic Church opposes "free speech."

Neither the Church as such, nor even her bishops, concern themselves at all about anti-Catholic lecturers, and our enemies cannot adduce a single instance to show that a bishop troubled himself about the appearance of an anti-Catholic lecturer. *Priests* will occasionally try to learn something about the antecedents of the lecturer, and may try to prevent his coming into the community to disturb the peace, and to embitter citizens against their parishioners. But after the defamer is once on the ground, the priest will oppose any attempt at violence. Even cool-minded men of the laity prefer that their priests ignore the lecturer; they regard it as beneath the priest's dignity to notice a man who, like nine-tenths of anti-Catholic lecturers, have bad records. You refer to Slattery; are you acquainted with *his* past record? Do you believe today that he is really a Christian? The A. P. A., twenty-three years ago, used him, and after two decades of silence, he is now on the platform, because the "Guardians" are making use of him. Ask him to "expose Rome" for the good of the cause, and see whether he will respond.

Is the laity instructed in any way to put down any event or condition which might lead to the exposition of certain methods of the Church, by resorting to such tactics? (We are forced to believe so, we are sorry to say, by the occurrence of many outbreaks within the last two years, especially the Haverhill, Mass., affair).

No, they are not; on the contrary, if the clergy anticipated that any of their parishioners intended to employ violence, the latter would be forbidden, as far as a priest can forbid, to execute their plans. We have investigated into the Haverhill affair, and are of the conviction that sympathizers of Leyden *started* the uprising, but that it got beyond his control, that many socialists participated in it (Haverhill and Lawrence, from which many people came, are Socialist strongholds), and that the rowdy performers were grown-up boys, who enjoyed the excitement. You can be sure that the resident Catholic clergy feel bad over the disturbance; their only grievance was that a building, owned and paid for jointly by Catholics and Protestants, was granted to an anti-Catholic lecturer by officials, who are expected to represent all the people.

If the Catholics claim to be American citizens, are they willing to abide by our constitution, both State and Federal, by our statutes, by our firm conviction that the stability of our very democracy rests on the obedience and adherence to laws and regulations as established and founded by the will of the majority?

To answer this at length would be an admission that Catholic loyalty to law and authority is questionable. We not only answer by an emphatic "Yes," but contend that no Christian religion teaches such loyalty more persistently than the Catholic. Read any Catholic catechism.

On what grounds can such tactics as were carried on in the Chicago and Haverhill riots be excused by the Church?

The Church has never said a word in such justification. But, as many Protestants, whom we have quoted from time to time, aver, Protestant Christians would not exercise half the self-restraint which Catholics do, if perverts from their churches were invited by a Catholic organization to come into town to slander the mothers, wives, and daughters of Protestant citizens. Be fair, and you will grant that the situation would not even be conceivable. Catholics have never attempted such a thing. Imagine, if you can, the Knights of Columbus inviting a Catholic, representing himself to be an ex-Methodist minister, to come into their community, engage a hall, scatter dodgers announcing lectures, whose very titles contain slanders and slurs, and work up Catholic attendance for the defamer, who himself is interested only in the "quarter admission" fees.

If such tactics are not upheld or sanctioned by Catholic officialdom, why do they continue to occur, and why does not the Church come out in open renunciation of the responsibility of such conduct and make clear in unequivocal terms a disavowal of such cowardly demeanor of its parishioners if it does not approve of them, so that unprejudiced and far-seeing non-Catholics will have ground and just reasons to discontinue their ill feeling and incessant warfare towards the Catholic officialdom?

What do you mean by "The Church" coming out in open renunciation? The one who is spokesman for the Church, never hears of these troubles. If you mean the Archbishop of Chicago (since you refer especially to the Chicago disturbance) I have never interviewed him, but I am sure that he does not believe that Catholics were the rioters. How could he imagine that the Catholics of Chicago, constituting one-half the city's population, should be unduly disturbed over a lecture, which not one-hundreth of one percent of the citizens could gain admission to? He is surely "on to the tactics" of these characterless men, and would not dignify them by paying them any notice.

We hope we have been clear, courteous and impressed you with the fact that we are unprejudiced truth seekers. We believe that if our few remarks are placed in your columns they would satisfy the minds of a great portion of the non-Catholics who read your paper, provided clear and satisfactory answers are offered, and we know that, if answered satisfactorily, would do an immense amount of good through us, for we are almost daily coming in contact with people of responsibility who are in the same darkness relative to these matters.

While we are charitable enough to credit our inquirers with sincerity, it is difficult for us not to believe that they are merely trying to draw us down. We can understand how people of mediocre mentality can credit what they read in anti-Catholic sheets, but cannot comprehend how men, who have the intelligence which these men exhibit in their letter to us, can be so "taken in." Ten to one, we are answering "Guardians."

(Continued on Page Four)

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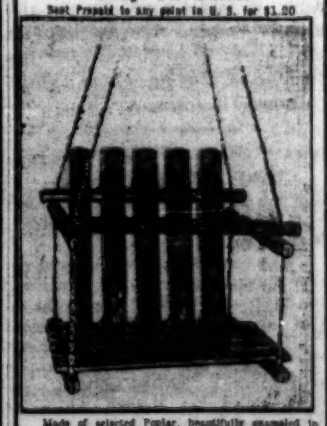

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OUR SUNDAY VISITOR

Issued Weekly by
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REV. JOHN F. NOLL, LL.D., Editor

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HUNTINGTON, INDIANA, MAY 14, 1916.

Rome, May 17, 1914.

"Rendering very great thanks to our beloved son and priest, John Noll, and imploring the Lord to grant him every favor and blessing for his services, we most lovingly impart to him, as a testimony of our especial good-will, the apostolic blessing; which we likewise extend to all who write for and read his paper."

POPE PIUS X.

Apostolic Delegation, 1311 Biltmore St., Washington, D. C., April 27, 1912.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,

✠ JOHN BONZANO, Archbishop of Melitene, Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 29, 1912.

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

To furnish a weekly paper, for an annual subscription of 50c, appears to me to be most remarkable.

Devotedly yours in Domino.

✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

RELIGIOUS BIGOTRY GONE MAD.

Florida has a law which forbids whites to teach colored children in colored schools. The law has been on the statute books for three years, but was enforced for the first time on Easter Sunday, this year. Though it has been held to be unconstitutional, bigotry persuaded Governor Trammel to enforce it against three Sisters of St. Joseph. On April 24, the Governor ordered the arrest of these Sisters, whose crime was that of teaching colored children in the old city of St. Augustine. The school which they were teaching was a parochial school, and hence not supported by the state. This is in the United States of America, remember, not in Mexico, where tyrannical laws are made and enforced. Talk about a Spanish Inquisition! Talk about freedom of conscience, of education, of speech, of action, of Christian charity—all these boasts of free America were violated by that one act! What is the philosophy behind this procedure? Why, it was that, which the Guardians of Liberty, the "Patriotic" lecturers, and the anti-Catholic sheets, whose slogan is "Freedom," preach.

—o—

THE LATEST CALUMNY.

The deceptive league of a few anti-Christians, obscuring their real aims under the highly patriotic name of "Free Press Defense League," has circularized Congress with a printed communication, alleging that the Catholic Hierarchy of the United States has been engaged actively for a whole year in fomenting a new revolution in Mexico, and demanding an investigation. This is obviously done to stir up new religious bigotry in view of the political campaign which will soon be on. Now, we have repeatedly shown that the "Free Press Defense League" is a misnomer. The men behind it are Socialists, and the funds it solicits are for Socialist propaganda. The charge made in this circular has not the slightest foundation in fact, and we herewith offer the "Free Press Defense League" $1,000 for proof.

—o—

MISSION SUNDAY.

Our "Mission Sunday" suggestion seems to have met with universal approval, and, to our certain knowledge, several bishops will make it practical. We feared that some of the established missionary activities might not be sympathetic, but it seems that they all are. We herewith publish the comments from the representatives of three missionary organizations:

PROPAGATION OF THE FAITH.

"Boston, Mass., April 19, 1916.

"Dear Father Noll:

"I read your excellent article in the current issue of the 'Ecclesiastical Review,' and beg to offer my sincere congratulations. The idea is a fine one! Naturally, the first question that came to my mind was 'would this 'Mission Sunday' interfere with the two great mission aid organizations, which are so well established in Boston, viz.: the Society for the Propagation of the Faith and the Association of the Holy Childhood?' In the former, we have 100,000 members, and in the latter 60,000.

"I do not think these two Societies would lose anything; in fact the advice that would be given for the missions in general, as a result of keeping 'Mission Sunday' all over the United States, would help every enterprise in the interest of the cause.

"With best wishes to you personally, and congratulating you on your excellent SUNDAY VISITOR, I am, yours sincerely in Christ,

"J. F. McGLINCHEY, Diocesan Director."

THE FIELD AFAR.

"We have read with deep interest an editorial in OUR SUNDAY VISITOR—the most widely circulated paper of its kind in the United States—on 'Mission Collections.' The writer advocates one yearly collection to replace three now taken, namely, for Negroes and Indians, for the Catholic University, and for Peter's Pence. He pleads for a Mission Sunday, and believes that the home and foreign mission needs, duly announced, would, if vividly presented, draw a return far in excess of that now coming from three collections, often only perfunctorily requested.

"It is further suggested that the Archbishops of the United States and one representative from each mission activity constitute a board to supervise the fund, and the editorial assures the existing organizations that they would be helped rather than hindered by the new arrangement.

"To us the idea of a Mission Sunday, observed simultaneously all over the country, is very appealing, although we should not like to feel that only once in a year would our people's attention be brought to this important subject. We believe, too, that existing organizations would gain greatly by the strong emphasis which a 'Mission Sunday,' properly observed, would give to the cause."

EXTENSION, MAY, 1916.

"Father Noll has the right idea about aiding the missions through one great and well-worked-up collection every year. Better one large collection than three neglected ones. The missionary spirit is catching and it is needed. We are glad Father Noll had the courage to suggest proper care for the home missions. To some the home missions scarcely rank as missions at all. It is eminently proper that we should give more to foreign missions than to those at home; but the present idea seems to be: let Church Extension take care of the home needs as best it can, and allow all organized effort to be made for foreign missions. After that the one source of revenue for Church Extension is discouraged, by preventing its appeals from reaching the people through its publications. This Society has only one source of income. We can plan nothing ahead. We must confine our activities to the line of least resistance. Ten years have proved the work, but still we do it all alone. It still reaches the people almost by stealth."

America, and many other Catholic papers have endorsed editorially the "Mission Sunday" suggestion.

IN THE PARISH

By Edw. F. Garesche, S. J., Editor "The Queen's Work," St. Louis, Mo.

THE PARISH WELFARE COMMITTEE.

The work of this General Committee and of the Sub-Committees or Sections, formed by each Sodality to co-operate with the General Committee, will be along the lines of the Parish Welfare Section described in these pages some time ago.

At the general meeting of the Committee, discussions will turn on the ways in which Sodalists can become lay auxiliaries to the pastor, the opportunities of the individual Sodalist to work for the welfare of the parish, and the particular activities which are needed in the city and in the parish in question. In this way definite and special plans may be formed for co-operating with the pastor in the way in which he wishes and which the needs of the parish require. The individual members will then return to their own parishes and organize their Parish Welfare Sections to carry out the plans of the General Committee.

One of the works of the Parish Welfare Section is to make a survey of the parish and to keep up a complete card index of every Catholic therein, according to the form already given in these pages. The members will then make a regular visitation of the parish, or at least of those homes where their help and encouragement is specially needed, and will report to the pastor any special occasion for his intervention. They will endeavor to induce parents to send their children to the parish school, to make their Easter duties, to read Catholic literature, and in general to be alert and active in their duties as members of the parish.

These Parish Welfare workers will call to the attention of other Sections or other organizations such as the St. Vincent de Paul Society any special need for their assistance. They will in general foster in themselves and promote in others a hearty, unselfish and particular interest in the affairs of the parish, and be ready at any time to help to promote its welfare even at the cost of some slight personal inconvenience.

Where a parishioner moves from one parish to another the Parish Welfare Section of his old parish will transfer his record card to the new parish, thus putting the pastor at once in full possession of the details they have gathered about the former parishioner. Their work is, of course, highly confidential and they should undertake it in the spirit of the greatest zeal and discretion, considering in all things not their own convenience, but the glory of God, the good of souls, and the things which make for the true welfare of the parish.

THE WORLD FOR CHRIST

By Rev. Joseph Husslein, Associate Editor of AMERICA

A DEBBORA OF OUR AGE.

The comparison between the irreligious press and that false woman through whose wiles Samson, the "Nazarite of God," was betrayed, is only too strikingly justified by the facts of every-day experience. Evil reading, like evil companionship, leads to destruction. It is tempting God.

The neutral press is often hardly less dangerous. The words of our Lord can here serve us for a warning. He tells us that whosoever is not with Him is against Him; that he who gathereth not with Him, scattereth.

But the same book of Judges which recounts the deceits of the false Dalila, likewise records the history of the noble Debbora, a prophetess who judged the people of God. Of her the Holy Scripture says: "The valiant men ceased and rested in Israel: until Debbora arose, a mother arose in Israel." Her mighty influence and beneficient activity can well be used, by way of comparison, to illustrate the service of a good press in the cause of Christ.

It is to be feared that little can ever be hoped for from Catholic men and women who are without an effective and widely-spread Catholic press. Its constant aid and inspiration are necessary to point out to them the hour of danger and the need of action; to encourage them in their daily battle for truth and justice; and to help them in bravely overcoming the difficulties which without such assistance would seem insuperable. "The valiant men ceased, and rested in Israel," will be the verdict of history upon us, if we neglect the development and propagation of a mighty Catholic press. It must instruct and urge us on to action.

These thoughts are perhaps sufficiently familiar, and yet they are too little understood and put into intelligent practice. They were most forcibly expressed by Pope Pius X. His words of warning cannot be repeated too frequently. They contain indeed fundamental truths which can never be staled by repetition:

"Neither the Faithful nor the clergy," he said, "make use of the Press as they should.

"Sometimes people say that the Press is an innovation, and that souls used to be saved without newspapers in former times. They do not bear in mind that in former times the poison of the bad Press was not spread everywhere, and that therefore the antidote was not necessary.

"In vain will you build churches, give missions, found schools. All your work will be destroyed, all your efforts rendered fruitless, if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic Press."

There is little to be added to these words.

If Catholics are too often inactive, one reason is that they are not using as they should the Catholic Press.

As Catholics we are not politicians, much less are we revolutionists. We desire only what every right-minded man must concede to be absolutely justified: our full rights as citizens. Yet these we must not forego. Our purpose must ever be not merely to defend truth and justice, wherever they are attacked; but likewise to promote by all good and lawful means the cause of Christ. Every Catholic should regard himself as an apostle. But for this he needs the Catholic Press.

Like the army of Sisara gathered against the children of Israel, so the enemies of the Church are united for her destruction. "And he gathered together," says the Scripture of the Chanaanite general, "his nine hundred chariots armed with scythes, and all his army from Haroseth of the Gentiles to the torrent of Cison."

It was Debbora who, at God's will, had aroused her nation to shake off the yoke of these pagan Chanaanites. It was she who had summoned Barac to lead the army of the Lord by Divine command.

"If thou wilt come with me," he answered her, "I will go: if thou wilt not come with me, I will not go." She therefore arose and went with him.

"And the Lord struck terror into Sisara, and all his chariots, and all his multitude." His cars of war, armed with their gruesome scythes, were dashed together in the wild confusion, his army was destroyed and he himself leaped from his chariot to flee away on foot, who had come so proudly in his vaunted power.

Of the children of Israel the Scripture adds, that they "grew daily stronger."

The Catholic Press does not presume to usurp the teaching authority of the hierarchy within the Church. But its duty is to make that teaching ever more perfectly known to those within and those outside the Fold. It is day by day to enlighten, encourage and strengthen the Faithful. It is to be their mightiest ally in overcoming ignorance, error, bigotry and the entire host of enemies embattled against Christ and His Church.

Whatever our resolutions may be, the fact is that with the Catholic Press to inspire us we will indeed go down to do battle for the cause of Christ, but without it we will sit supinely and allow ourselves and the interests of God to be trampled under foot. We must not look for God to work miracles while He has given us this natural means to use for our defense and for His service.

With Debbora in our company and the Spirit of God in our hearts we shall not fear the foe. Without her, we may ourselves, like the Israelites, succumb to the Chanaanite yoke; or like Samson be deceived and blinded by that modern Dalila, the irreligious press.

"You are certainly not aware," Pope Pius X wrote to the Hierarchy of Brazil, "of the great power both for edification and for destruction wielded by the daily and periodical papers. Costing a mere trifle, they are within the reach of all, and spread far and wide the opinions with which they are imbued. You yourself see the abuse that is made of them by the evil-minded."

He therefore desires the prelates to see to it that the Faithful in their care are provided with excellent Catholic publications. We have many such. But of what avail are they if Catholics are not aroused to the need of acquainting themselves with them and of spreading them to the utmost of their power?

Nor is it sufficient that they are read by devout Catholics alone. They should be brought by them within the reach of their fellow Catholics, and indeed of all others who can profit by them. Here is an apostolate in itself.

"And when Catholic newspapers are published," says Pope Pius X in the letter just quoted, "efforts should be made not to have the reading of them confined to the good alone. They should be given the widest possible circulation and be placed in the hands of all, especially of those whom Christian charity desires to see called back from the poisonous wells of bad papers.

"Thus it will happen that for those who seek the Kingdom of God and His justice the art of printing will be made to co-operate unto good."

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Disobey the rules of God, and life is a misery, death a ruin.—Frederick W. Farrar.

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St. Mary's Mission House, Techny, Ill.

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REV. FATHER RECTOR,
Sacred Heart Mission House, Girard, Pa.

Readers Speak to Readers

Los Angeles, Cal., April 15, 1916.

Rev. John F. Noll, LL.D.,
Editor "Our Sunday Visitor,"
Huntington, Ind.

Dear Rev. Father:

I am enclosing you my second and final answer to that party in Bellevue, who persists in advising me to investigate further.

I have just heard that a rather remarkable convert of mine has sent you a story of his conversion.

Thanking you for all past and anticipated favors, I beg to ascribe myself,

Faithfully yours,
IRENE WEST.

Los Angeles, Cal., April 15, 1716.

Mr. ——— ———,
Bellevue, Pa.

Dear friend:

In answering yours of today, I can only reiterate: I made my investigation before, and not after, I was converted. I am convinced beyond every earthly doubt, that the Roman Catholic Church is the surest and safest road to salvation, and the path most pleasing to God. I have found happiness, consolation, perfect contentment, and above all certainty of religious truth within her fold, and I now stand firm as the Rock of Gibraltar.

One could go on for a life-time reading controversial publications on both sides, and the more he read the more confounded he would become. I have heard anti-Catholic arguments by some very brilliant men both here and abroad. My own father is very bitter against "Romanism," and he has read Protestant views of Catholicity all his life—with what result?—only to poison his mind against a great truth. He has preached against the Catholic Church in my home ever since I can remember, and now that I am in a position to know, I find that he is in perfect ignorance of even the essentials of the creed. He once made the remark in my presence, that he would sooner look upon me dead in my coffin than see me a worshipper of Rome.

He now lives to see me an active member of God's Church, and bless his dear old heart, all he can say is, he believes it's a fad with me and will wear off in a few years. I even have hopes of convincing him of the truth, by placing the Mother Church as she really exists, before his notice.

No—I was far from being in ignorance of what Protestants claim and doubtless believe, about "Romanism," when I began my investigation. And even the instructions and literature given me by an Episcopal and Methodist minister, the very authority upon which they are supposed to have based their own convictions, crumbled to pieces when compared to the arguments of the Mother Church ("the pillar and ground of truth"). It would occupy far too much time and space to quote all I have read on the subject. I am no "dyed in the wool product," like the party you refer to in your letter, as the incident with my father proves. I would respect his wishes in many things, but not concerning the salvation of my own soul.

Your advice about reading oneself full, before writing, may be all right, but personally I could write for the rest of my natural life upon subjects of which I possess practical knowledge and experience.

Yes, I believe ALL the Church claims and hold fast to her every rule, not excepting (much as you disapprove of it) her right to put a ban upon certain publications, because I fully recognize efficiency in the motive. This is done for the welfare of the masses. As she is our Holy Mother, it is not only her right, but her duty to protect her flock in this way, just as any loving mother would warn her child against the influence of a bad companion. However do not think that the Church is not aware that some of her more intelligent members read the controversial and even anti-Catholic publications that happen to come before their notice, but this class is safe, as they take it with a grain of salt, just as I do.

I do not agree with you that in surrendering my conscience and soul to the Roman Catholic Church I run a risk of detriment to character and reasoning faculties, because, it is a divinely-instituted and supernatural force, and not a humanly instituted device for salvation. On the contrary, I believe our divine Lord meant that I should surrender the keeping of my soul to His Church. He clearly says so: "He who hears you, hears me; he who despises you, despises me." My individuality is still quite free to act independently, the only difference being, that its motives are prompted by a well nourished soul and not an impoverished one, as before.

Your illustration of the mining company serves our purpose very well, only I knew the claims and accusations of the outside agencies and forces, before I investigated the company itself, and naturally when I found that the information I had gathered against its promoters and stockholders was a lot of fabulous and diabolical falsehoods, I lost confidence in them and spurred on by suspicion of them, I found the truth.

I am indeed sorry for your Roman Catholic friend, for her peace of mind is now disturbed, and when she gets through with the literature you have furnished and suggested for her investigation, I could give her a fresh lot from my side of the story and disturb her again. Does not this bear out what I said—that over reading only tends to unbalance and confound some people? All are not able to discern and assimilate what should be digested and what rejected.

I am going to spend the remainder

(Continued on Page Three)

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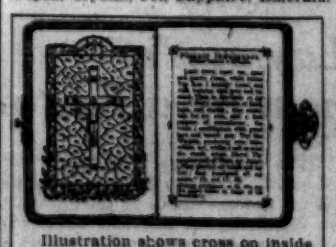

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